David and Saul:

OR,

His Majesty's CASE,

AND

His ENEMIES:

PREACHED

On the Occasion of the ASSOCIATION.

By *T. B.* a Countrey Minister of the Church of *England.*

Psal. 89. 22. *The Enemy shall not exact upon him, nor the son of wickedness afflict him.*

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UMI

PSAL. 9. 16.

The Lord is known by the Judgment which he executeth, the wicked is ſnared in the work of his own hand, Higgaion Selah.

THis Pſalm contains matter both of Prayer and Praiſe: What might be the Occaſion of the compoſing of this Pſalm, is not ſo clearly manifeſt. In general, it appears that it was ſome great Deliverance, that he, and the Church of God with him, had received; tho' from whom, and in what, is not particularly expreſſed. However it were, his mouth is full of Praiſes, and the Fall of his Enemies is that which miniſtred both Occaſion and Matter for thoſe Praiſes. And this Text contains the ground from whence he gathers Matter of Thankſgiving to God: In which Note,

1. The Perſons deſcribed, who were his Enemies, *viz. The wicked.* It is very probable that they might be *Saul*, and his officious Miniſters of his ſin, that are here deſcribed, as divers paſſages in the Pſalm intimate.

2. The Condition they were fallen into, *viz.* *They were ſnared in the work of their own hand*, and that which was deſigned againſt him fell upon them. It was once adviſed, that he ſhould be ſent againſt the Philiſtines, *that their hand might be againſt him*, and he might fall by their hand, whoſe hand *Saul* felt the weight of, when he fell by *them in Mount Gilboa.*

1 Sam. 18. 21.

ch. 31. 8.

3. The Honour that redounded to God hereby, that he was made known to be a righteous and a juſt God; and that tho' men carry on their Deſigns in diſguiſe, and in the dark, yet God openly manifeſteth himſelf to be righteous.

4. The Cauſe of God's manifeſtation of his Juſtice, *viz.* The wicked Work they had in deſign to execute. Had their Work been good, it had not ſnared them; had it been righteous, it had not armed Juſtice againſt them; but being wicked, it ſet the Holineſs and Juſtice of God on work, to bring their violent dealing on their own Heads.

Hence Note,

Prop. *That when wicked Mens works bring Judgments upon themſelves, then is God manifeſted to be a God of Juſtice, and gives cauſe of Praiſe to his People.*

Taking it for granted that it was *Saul*, and his Inſtruments of evil, whoſe Works and Reward are here

here mentioned, and in whose ruinous Fall God glorified his Justice, I shall enquire, (1.) What were those evil Works they committed, and which brought on Judgment. (2.) What colourable Pretences they had for the perpetrating such flagitious acts. (3.) How God manifested his Justice in their Discovery and Punishment. (4.) What ground of Praise this is to the People of God.

I. Let us enquire what are those wicked works which bring Judgment on the Acters of them. And here we may possibly find something that matcheth our present case.

1. *The subverting and ruining Religion was one*: A Crime so evidently practised, that not the All-seeing God only, but all the World might behold it. God at the Institution of Monarchy, took care to secure Religion, and therefore enjoins, *That the King should write himself a Copy of the Law, and meditate therein, that he might remember to fear the Lord his God.* Deut. 17 18, 19. It being impossible to imagine, that God should delegate a power to any Man against himself, or give leave that those who were his chief Trustees in the World should contemn him and his Institutions: But we find that all this went for nothing in those days, but as for Religion, it was either neglected, or prophaned, or almost ruined. Neglected it was sufficiently, when neither King, Courtiers,

1 Chron. 13. 3. Courtiers, nor People ſo much as *enquired at the Ark*, during that Reign, nor minded ſo much as to bring it to the Tabernacle at *Shiloh*, but it muſt remain *in the Houſe of Abinadab*, for them to enquire at that
1 Sam. 7. 1. had a mind to it: None ſacrificed now before it, nor any waited on the Worſhip of him whom it repreſented, and whoſe Name it bore; and herein Religion was much abated. But had this been all, it had been but little, but worſe follows, Religion is alſo Prophaned, and that in an high and enormous manner: As we hear nothing of ſacrificing on the Altar before the Ark, ſo we find an Invaſion of the Prieſts Office, and a Sacrifice offered by one of another Tribe; and this without any Commiſſion, or (for ought appears) any Altar; No, not ſo much as one of whole ſtone, which was allowable in neceſſity; for *Saul* himſelf will take that Office upon him, *To offer a burnt-*
1 Sam. 13. 9. *offering*; and as great a Prophanation as it was,
Ver. 12. he can juſtifie it too, that *He was forced to it.* But as one ſin hardens a Man to the Commiſſion of another, ſo we find in his rage he will venture far-
1 Chro. 9. 22. ther. *Samuel* had begun to ſettle the *Prieſts in their ſet Office*, which *David* after confirmed: Now the Prieſts being by Divine Direction and Appointment fixed in their Office, they might not deſcend to inferiour Services, though about the Tabernacle. The *Gibeonites* having forfeited their Liberty

berty by their fraud, were given to the Prieſts, *To be hewers of wood, and drawers of water, for the uſe of the Tabernacle*, that the Sacrifices might be waſhed and offered, and that the Prieſts might waſh themſelves and offer: But *Saul* will make a blow at Religion, and *ſlay the Gibeonites*, and ſo neceſſitate the Prieſts and *Levites* to break the Order that God had newly placed them in, and do that Drudgery themſelves, or elſe the Worſhip of God muſt ſtand neglected. But ſtill there is worſe behind, a moſt deſperate Act he will commit, and murder a whole City of Prieſts at once, upon the ſingle Evidence of a Godleſs Informer: *Doeg's* Word muſt be taken, being *Evidence for the King*, againſt all the City of *Nob*, and the honeſt and juſt defence of the accuſed muſt ſtand for nothing; yea, and rather then fail, he will empower a wretched *Edomite* to butcher them; this was highly wicked; but when it was done, *Nob* and its Suburbs might ſerve for a ſeminary of others, fitter for his turn. Now when all this was done againſt Religion, and ſo fatal a blow given it, what wonder if God's Jealouſie waxed hot againſt him.

2 Sam. 21. 1, 2.

1 Sam. 22. 17, 18, 19.

2. *Prophaneneſs and Irreligion* was countenanced to the uttermoſt: It doth not appear that there were any who took care of maintaining true Religion, but whoſo would might do in that as he liſted. As for Prophaneneſs, what it was, and how

how great, may be collected by this, that the best were least esteemed, and the worst most set by: Therefore if Honest and Religious *Jonathan* shall but open his Mouth in the behalf of innocent *David*, presently he must bear reviling Language for it, and *have a javelin let fly at him, to kill him.* As for consulting any of God's own Prophets, little care was taken to consult them, that he might be directed by them from the Mouth of God. If one come to him on a Message from God, to send him *on a Journey* against his Enemies, *His voice must not be obeyed*: But if an Informing Company set him agog against his best Subjects, *He blesseth them for it.* And thus God stands neglected, his Enemies spared, his Servants hunted from post to pillar, and feretted out of all lurking Places, in order to their utter ruine: No Crime is so great as theirs, who get Esteem for their Fidelity to their God and Country, in vexing, routing and slaying the *Philistines*; for though the Land fare the better for it, and the People are secured, and Property more quietly enjoyed; yea, God's Honour advanced in the destruction of *Idolaters*; yea, it vexeth *Saul* at the heart, that all this should be done by the hands of honest Men, and thereby a Value for the honest Patriots of their Countrey encreased: Doubtless the success against the Lords Enemies, by the hands of those whose Hearts were right towards God, would in time

1 Sam. 20. 30, 33.

1 Sam. 15. 18, 19.

Ch. 23. 19, 20. 21.

time beget an high value for Religion, and ſet it above the Diſadvantages that the Neglect of it and Debauchery had brought it under. This enrages Hell it ſelf, and ſets Satan to work to tempt *Saul* to ſuppreſs them, leaſt his Intereſt thereby do decline, and he be a Loſer: To ſecure therefore his Intereſt, he ſets him on to neglect the Prophets of God, and alſo to enquire at his *Familiars*, and ſo directly to adore and conſult him, and he ſucceeds accordingly. And this, added to the reſt of his wicked and irreligious Life and Practice, is ſo hainouſly provoking, *that he dyeth for it.* 1 Sam. 28. 14. 1 Chron 10. 13.

3. *The deſtroying of all juſt Property* was another great and hainous ſin that was committed: The very Notion of Tribute implieth Property, or elſe it could not be paid; for thoſe that pay it muſt have ſomething to call their own, or elſe they could not pay it, nor be ſuppoſed capable of paying it. Certainly in the firſt peopling of the World, God gave the Earth and its Products to the Children of Men: And however peaceable the firſt Planters were in making the Diviſion, and however contented they were with a competent portion, yet even then the firſt poſſeſſion created a Title, and it was groſs Injury to any to be an Incroacher upon his Neighbour. But in the poſſeſſion of *Canaan*, the Diviſiion was made by Divine Direction, and the Lot determining the poſ-

seſſion of each Tribe, and the ſeveral Families muſt be ſuppoſed to come by their portions and ſhares the ſame way: Therefore when God inſtituted Monarchy, he ſet bounds to it, that *The King ſhould not greatly multiply ſilver and gold to himſelf*, as his own peculiar part, by taking it arbitrarily from the people; and ſo every Man's own was ſecured to him, the King having his Due of *Tribute* and *Cuſtom*, and the People theirs. But in *Saul*'s Reign this was invaded, and what the People had he would make his own at Will and Pleaſure, *Taking the beſt of their fields, and of their Vineyards*, &c. and this was by him ſo ordinarily practiced, that he uſeth this as an Argument to perſwade his Followers to ſtedfaſtneſs, becauſe if they ſhould cleave to *David*, his Reign would be ſo juſt, *As that he would not give them other Mens fields and vineyards, and make them Commanders as he did.* It ſeems, it was not enough for him to take what he would to himſelf, but to give away what was anothers to his Flatterers and Informers, that were over obſequious to his boundleſs Inclinations: But how much this profitted him, appears by this, that he whoſe illimited, inſatiate appetite, gaped for all, was quickly rejected, and loſt all.

Deut. 17. 17.

1 Sam. 8. 14, 15.

1 Sam. 22. 7.

4. *The enſlaving of Men* was another provoking ſin: God that challenged the *Iſraelites* to be his Servants, and therefore reſcued them from being *Pharaoh's*

raoh's Slaves, was not willing to have them afterward Bond-men to any: So that if an *Hebrew*, or an *Hebreweſs*, had ſold themſelves to any, (through Poverty) they were to ſerve but to the Sabbatical Year, and then to be ſet at liberty, and to be liberally *furniſhed alſo with all neceſſaries*, that they might ſet up for themſelves upon a probable *Fund*, the product of which might maintain them, ſo as not again to be Slaves. And for this reaſon, when the *Jews* had made their Servants free, but compelled them again to be Servants, after they were manumitted, God takes it ſo hainouſly, that he puniſheth their Maſters, *By proclaiming liberty to them, to the ſword, to the famine, and to the peſtilence*, and to be ſlain by all the Nations of the Earth. And ſo tender a point was this, that even *Solomon* when he builded the *Temple*, would *make none of the Iſraelites do any part of the drudgery about it as Captives*; but they were employed in the more generous and liberal part of that work: So that liberty, and a right to Life, Limb and Freedom, was not to be infringed by any arbitrary pretence whatſoever. All this *Saul* was far from, and he would take whom he pleaſed to be his Slaves and Drudges in his Buſineſs; even their *Young Men to ear his Ground, and dreſs his vineyards, and their Daughters to be Cooks and Confectionaries*, &c. and this it ſeems was familiar with him: But what this coſt him, is evident, he had

Deut. 15. 14.

Jer. 34. 17.

1 Kings 9. 22.

1 Sam. 8. 11, 12, 13.

made others ſlaves to him, and he makes himſelf a ſlave to his own Paſſions; and when all failed, would even pay Homage to the *Infernal Spirit*, for a little dreadful News of the Event of the Battle he was to fight, and in which he was ſlain. This was the Reward of Tyranny.

5. Laſtly, *The laying ſnares for the Life of the Innocent*, and ſhedding blood without remorſe or pitty, is another very hainous ſin that will bring on Judgment: No man but hath a right to life and limb, unleſs upon the breach of ſome Law he forfeit them; therefore to mutilate, or execute with Death any man unconvicted of the breach of the Law, is Cruelty and Tyranny. But this was *Saul's* practice, *David* muſt be ſlain in an humour, when his melancholy Devil inſtigates him, who in a lucid Interval is owned to have done nothing worthy of Death, but in his Humours he muſt be *Aſſaſſinated* by Ruffians, without Trial or Conviction; Nay, even *Jonathan*, as near as he was to him, and as upright and innocent as he was, muſt in a rage be ſlain for ſpeaking the truth, and ſheltering an Innocent, whoſe Blood was hunted after: No matter for a fair Tryal, but give Sentence without proof or conviction, execute firſt, and then try afterwards. It muſt needs be a doleful caſe in any ſtate, when the beſt and honeſteſt muſt hold their Lives at the Courteſie of greedy Informers, who can

1 Sam. 19. 11.

ſwear

ſwear thorough ſtitch, and are ſure to be heard; but if any for the accuſed produce any good Evidence to invalidate their Teſtimony, they ſhall preſently be ſecured for Subornation. Thus *Saul* could deſtroy a whole Townſhip upon a Forreign Slave's Teſtimony, who doubtleſs would have ſeverely handled any that ſhould have attempted to invalidate his Teſtimony. Thus of the ſin that brought the Judgments.

II. Let us now enquire what might be the Pretences that were uſed, and under colour of which they were drawn to proceed in their Wickedneſs.

1. *A Claim to Arbitrary Power* and abſolute Prerogative, was one main pretence to ſupport this wickedneſs: There was this plauſible Apology for their notorious Crimes, that the People had choſen a King without *Limitation*, and that there was no other *tye*, but that *he come in, and go out before them, and fight their battles*: On theſe terms they preſume to do what they liſt, and tho' for a while *Saul* give a deference to *Samuel*, yet at laſt he ſhakes him off, and rules at his own pleaſure. Being thus broke looſe from all Reſtraints and Limitations on the Peoples part, and having no one who having been a Judge, and neither dead nor depoſed by God, might ſtill arbitrate betwixt him and the People

People, he runs a full career into all Exceſſes, and Innocency was now the weakeſt ſhelter that might be. Indeed Flatterers of Princes, and Men of Debauched and Irreligious, or Superſtitious Conſciences, will ring in their Ears the Power they are inveſted with, to ſpur them on to be Tools to their Profit or Revenge, that when Innocents fall they may gain by it.

2. Another pretence was, *That the People were ſo tyed to ſubjection and obedience*, as that on no pretence whatſoever they might withdraw it, or deliberate about what was enjoined; but with all readineſs ſubmit to what was enjoined, and obey all Precepts whatſoever, without reſerve: And for this unnatural Maxim there was this Colour, that at the firſt erecting of the Monarchy there was an abſolute ſurrender of all to Will and Pleaſure. However this pretence carried it, both Prince and People ſhould ſo mind God's Inſtitution, and have remembred, that when he inſtituted Monarchy, he reſerved Liberty as well as Religion and Property, and would not have the King ſo *lifted up in heart* by his Power, as to forget that the *people were his brethren*. And however *Saul* and the *Iſraelites* might over-look this, yet when Liberty and Property were ſurrendered, and no care taken for Religion by the People, God refuſeth to ſtand to that Agreement, becauſe, ſaith he, *They have rejected me, that I ſhould*

Deut. 17. 20.

1 Sam. 8. 7.

ſhould not reign over them. Certainly there was a ſtipulation intended by God for the ſecurity of theſe things, and if the People blindly gave them away, or the Prince ambitiouſly and arbitarily aſſumed them, the People gave, and the Prince took more than was by God allowed to either. God never ſo far gave away his right to rule, as that Life, Liberty, Eſtate and Religion, ſhould be held at the Pleaſure and Courteſie of any Monarch: Nay, rather his Aim was at Publick Good and Safety, that the Prince ſhould with all tender juſtice *carry them as a Nurſing Father doth his ſucking Child in his boſom*: But this being wholly neglected, God takes notice of it, and rewards it. Thus of the falſe Pretences, which drew on their wicked Works, and under colour of which they acted them. Numb. 11. 12.

III. Let us now ſee how God manifeſteth his Juſtice, in the Diſcovery and Puniſhment of theſe nefarious Crimes. The Methods are theſe:

1. *God leaves them to themſelves*: They had ſome general Aſſiſtance and Support, 'till Wickedneſs grew to that monſtruous height, that Patience could bear no longer: But when once they prided it in their wretchedneſs, and thought forbearance to be an Approbation of their Wickedneſs, then he leaves them, and is pleaſed no more provi-

den-

dentially to concur with their Enterprizes. If *Nahash* invade and beſiege *Jabeſh-gilead*, he ſhall have ſo much help as to gain an Honourable Victory, eſpecially when he follows the Conduct and Advice of *Samuel*, and Acts in conjunction with him: If the *Philiſtines* invade, and muſter all their Forces in the Valley of *Elah*, and referr the matter to ſingle Combatants to be decided, the Victory ſhall fall to him, whilſt one that relieth on the God of *Iſrael* is his Champion: But when *Samuel* is grieved and alienated, and his *Life ſought for David's ſake*, but preſerved by extraordinary providence; and *David* is hunted about, and good *Jonathan* reviled and hated, then things proſper no longer: He hath now caſt off God, and God leaves him to himſelf, nor will any more raiſe up any extraordinary Prophet to direct and inſtruct him; he may at his peril try the skill of his Wizards, Genethliacks, Aſtrologers, yet ſhall not their Schemes or Specters boad him any thing that is good, but he muſt fall into that *ſore Diſtreſs*, as to tell the Infernal Spirit, *That God hath forſaken him, and anſwereth him no more*: And this was an high expreſſion of Divine Juſtice.

1 Sam. 19. 20.

1 Sam. 28. 15.

2. God ſhews his Juſtice *in the fruſtration* of their Purpoſes and Deſigns: Great things were deſigned to be done, *David* muſt be aſſaſſinated, or if he eſcape that, he ſhall never arrive at the Throne, and

and ſit there in quiet and at reſt: It muſt be buzzed into the Ears of all the credulous and eaſie vulgar, that he is but the *King's Son-in-law*, and hath but a crack'd Title to the Throne, and this muſt be Argument good enough to engage all willing Deſperadoes to attempt his ruine. And to make them the more ready to comply with this Deſign, a plauſible Argument might have been fetched from the charge, that the reparation of Religion, and the Defence of it, would amount to. If the *Ark* remained where it was, and the *Altar* and *Tabernacle* were left ſtill at *Shiloh*, the matter would do well enough, theſe were the eſſentials of the *Old Religion*, and might ſuffice well enough to Salvation; but if a *Temple* muſt be prepared for it, it would coſt many Millions, and the Land would pay dear for their *New Religion*: A frightful Argument this would ſeem to them that loved Money more than God or their Souls; but this ſhall not be ſucceſsful. As to the Perſon of *David*, ſuch Arguments ſhall not prevail, the People ſhall own him, and obey him, becauſe *Promotion cometh not from the eaſt, nor from the weſt, nor from the ſouth, but God pulleth down one, and ſetteth up another.* Pſal. 75. 6, 7. Nor ſhall it hinder the Reformation of Religion, for the People will fetch up the Ark with joy, and fix it in a lawful Tabernacle, till a Temple can be builded.

3. God ſhews his Juſtice *in diſcovering their wickedneſs,*

kedneſs, and laying it open before the Sun, that the horror of it may convince and deter all. While ſins are carried on in the dark, and diſguiſes are found to cover them, Men ſin ſecurely, and conclude, that becauſe the World doth not ſee, God will not. But when their ſins are diſcovered, and the hainouſneſs of them laid before the World, to their ſhame, then they find, *That there is a God that judgeth in the earth: They may plot againſt the righteous, and gnaſh on them with their teeth, but God ſhall laugh at them, as foreſeeing that their day is coming.* Little thought *Saul* to hear of his ſparing idolatrous and perſecuting *Amalek* by a *Witches Familiar*, but he hath it told him with a vengeance, and Satan could tell him too, that as little as he thought of it, God would ſet *David* on the Throne, and eſtabliſh him in it. This was heavy Tydings, and the ſenſe of God's being departed from him, and refuſing to anſwer him, and the reproach of Hell it ſelf for his former Enormities, ſtrike him at the Heart, and he falls into a fainting ſwoon out of mere anguiſh.

Pſal. 58. 11.

Pſal. 37. 12, 13.

4. The Juſtice of God is ſeen, *in being an Enemy to Wicked Workers*, and fighting againſt them: It is not to be expected that God ſhould be an Enemy to their Enemies, and an Adverſary to their Adverſaries, who forſake his Commandments, and practice the contrary. Would Men have him on

their

their ſide, they muſt be ſtedfaſt on his; *For God is with us whilſt we are with him, but if we forſake him, he will caſt us off for ever*: Whilſt *Saul* acts by *Samuel*'s Direction, matters go pretty well with him, but when he ſtands upon his own Leggs, he reels and totters, his Spirit is in an hurry, betwixt anger and fear, and he is toſſed with his own miſgiving Imaginations; no honourable Exploit adorns his Government, but all goes on quite contrary, and at laſt he diſgracefully falls upon his own Sword out of mere Deſpair. Behold now the Anguiſh he is in! He hath no Anchor-hold, nor any Expectation of the favour of God, but a ſad Indication of the contrary; the ſound of a ſhaking leaf terrifieth him, and tho' his Army on *Gilboa* are Men reſolved to fight, yet *Many of them deſerting, and going to David*; and the reſt having God againſt them, his Heart fails him, and a deteſtable *Amalekite*, whoſe countrey he had partly ſpared, doth him the laſt deſired Office, to let out his deſpairing Soul out of his dying Body. And thus God manifeſted himſelf to be a God of Juſtice, and that ſo eminently that all might ſee it. Perhaps ſome Pretenders to Religion may blind their own Eyes, and when *God's hand is lifted up will not ſee*, but God may ſo far convince them, as to make them *ſee, and be aſhamed for their envy againſt his people*, whom he delivers by their fall, whatever others will do

2 Chron. 15. 2.

1 Chro. 12. 20.

Iſa. 26. 10.

is no great matter, all good Men are bound to take Notice of his Dealings, and to adore him accordingly. And this brings me to the laſt thing to be enquired into.

IV. Let us now ſee, how God by his Juſtice on wicked Men, gives cauſe of Praiſe to his faithful Servants. Now this is manifeſt theſe Ways,

1. By God's executing Juſtice on wicked Men, and by the return of their Wickedneſs upon their own Heads, *makes way for the peace and ſecurity of his people*, which is matter of Admiration and Praiſe. Upon the fall of *Saul* we hear no more of the encouraging of Informers, nor any under an hazard for their adherence to God and his Ways: There is now all poſſible Encouragement given to thoſe that will cleave to God, and none have any cauſe to complain of Grievances for Religion's ſake; only they who were Idolaters, or Apoſtates, find ſmall Encouragement; but as for them, if they will complain, becauſe they are ſtraitned in their Deſires, and fail of their Wiſhes, of having Idolatry promoted, let them grumble on: If God will reſcue his from the Iron Hands of Perſecutors, they have cauſe of Praiſe and Thanſgiving to him. When *Conſtantinus Chlorus* reigned, and gave eaſe to the Chriſtians in this our Nation, who lately ſuffered the

the moſt horrid torments under *Diocleſian*, how do the delivered Chriſtians rejoice, *That they were not thought Criminals for Religion*, and that *their Churches were not defaced*, nor they themſelves perſecuted: But when his Son *Conſtantine the Great* reigned, and ſlew both *Maxentius* and *Licinius*, then they triumphed and rejoiced greatly; and that which adminiſtred cauſe of Joy, was, that they were at liberty, Religion in ſafety, and that God had glorified his Juſtice on the moſt bloody Perſecutors. *Euſeb.* lib. 8. cap. 12.

2. It is matter of Joy, *That now a way is made for the propagation of Religion, and the further ſpreading of it in the world.* When *David* was arrived at the Throne, he had indeed many Forreign Enemies, and very bloody but victorious Wars, but this made many become Proſelytes to the Jews, and ſome Forreign Potentates became his Confederates. And certainly thoſe that did ſo, did it not out of fear of his Conquering Arms, or to prevent being the next Morſel to his Ambition, but to confederate with him as the Captain of God's peculiar People: And that this is highly probable, *Hiram's* granting ſo much Cedar, and ſo many Work men to the building of the Temple, becauſe *he was ever a lover of* David, is a clear demonſtration. And others alſo were not wanting to ſend him *great Preſents, which he dedicated towards* 2 Sam. 10. 11.

wards the building of the Temple: So that Religion ſpread further and further, and *David*'s Government was an Enlargement to it. When *Conſtantine the Great* had conquered the Pagan Emperors, then *the Kingdoms of the Earth became the Kingdoms of the Lord, and of his Chriſt*: Then was the Church farther propagated, and Chriſtianity was the Religion of the Empire; and though Satan by Diviſions, Ambition and Hereſies, did much hinder its Purity and Progreſs, yet it got above all, and ſpread farther ſtill, 'till it had eaten out the heart of Paganiſm it ſelf. I cannot ſay what will be for the future, but that the fall of wicked Men, and the Peace of Proteſtants, may be the Conviction of its blind Adverſaries, and the occaſion of re-eſtabliſhing the perſecuted Reformed Churches abroad, is my hearty and earneſt Prayer.

And now I have diſpatched theſe four Enquiries, what remains for me to do, but to apply this to our preſent Occaſion; which I ſhall do thus,

1. This requires us to give God the Glory of his *Mercy* to us: *Of his Mercy*, I ſay, who hath preſerved our Dear and Dread Sovereign from Impending Miſchief; who hath preſerved our Religion, which was inſtituted by himelf, preſerved by

by his miraculous handy-work, confirmed by the Blood of Martyrs, conſerved by the ſtedfaſtneſs of its hearty followers, and beloved of all that fear God: Who hath kept us from being Slaves to the worſt of Maſters, and ſet us in a ſtate of Liberty, under the ſecurity of our own Laws: Who hath kept us ſtill (as for many Ages we have been) an independent Kingdom, in which we are in bondage to none, but may ſit under our Vines and Fig-trees in ſafety, under the Protection of our own righteous Laws and Sovereign: Who hath prevented our anxious care for Poſterity, and our fears, leſt they ſhould be enthralled by idolatrous and cruel Lords: In a word, who hath ſo far manifeſted himſelf to be our God, as that all the World muſt needs own, *That underneath are the everlaſting arms; though the Enemy hath puſhed ſore at us, yet hath he not prevailed*; ſo that we may ſay, *The Lord of Hoſts is with us, the God of Jacob is our Refuge.* Deut. 33. 27. Pſal. 46. 7.

2. Let us give Glory to God, who hath ſo eminently diſcovered and brought to light the hidden things of darkneſs, and hath (as we hope and pray) brought the wickedneſs of the wicked to an end: That the Wheel is turned upon our Adverſaries, and that the Miſchief deſigned is fallen upon their own Heads. Were it barely to triumph over the miſe-

miſerable, I would forbear what I have here juſt cauſe to enlarge upon: But leaſt they ſhould ſeem innocent, becauſe but gently handled, and leaſt ſilence in this caſe give them occaſion to think themſelves in the right; and leaſt the artificial Speech of one of the Criminals (whither his own, or the compoſure of a Party, let the concerned anſwer) ſhould enſnare the compaſſionate or weak Mind of any, I will venture beyond my firſt intention, to ſay ſomething farther; God's Juſtice being eſſential to him, and deſerving our Obſervation and Praiſe for the manifeſtation of it, hath moſt eminently ſhewed it ſelf at this time, and in this affair, of which there are theſe viſible Foot-ſteps.

1. In puniſhing *The moſt unnatural Conſpiracy that could be*: Had this ſucceeded, we had been an *Aceldama*, but by the prevention of it we enjoy all we have. It was always held the higheſt Act of Perfidy, to betray whole Kingdoms, and thoſe who were Enemies to their Native Countrey were held the worſt of Monſters. That Forreigners ſhould gape for our Good Land, and wiſh to partake of its abundance, is no wonder; but that Natives, who have been nurſed and bred in it, and have been protected by its Laws, and preſerved by

by its Arms and Valour, ſhould for an Humour betray it, is abhorred of all, even the moſt barbarous. God hath bleſt Men that would ſhew themſelves valiant for their Countrey; for even *Joab*, who was none of the beſt Men, *yet playing the man for his People, and the Cities of his God*, was bleſt with an entire Victory. But ſo hateful a ſin is theirs, who would expoſe their Native Country to ſlaughter or ſlavery, that God always curſeth it, and in his Juſtice expoſeth ſuch to be a publick Victim to his Anger, that the whole may be preſerved. 2 Sam. 10. 12.

2. *Their Wickedneſs deſigned againſt Men's Souls*, is highly deteſted and puniſhed: Had their Project ſucceeded, many Souls muſt have been expoſed to the Danger of Damnation. For, as for the Adult, they would have been put to the Trial, whether they would have revolted to Idolatry or not; and for Infants, and tender young ones, they muſt have been bred up in Ignorance and Idolatry, without the true Knowledge of God: And if any had made a demurr for a time, they would quickly have been cudgelled out of their Lives, or into Conformity: The prophane and looſe Proteſtants (who own a Religion, whoſe Principles are powerful enough to reform them) ſhould have been expoſed to Temptations too ſtrong for

 their

their Ability to reſiſt, and meeting with a Religion which would promiſe them Heaven, and a Life of Sin too, would ſoon have yielded; and thus a Door muſt have been opened to let in the Devil, to try what his Rage or Subtilty could do, and fair leave given him by theſe Men to take what Souls he could catch, and themſelves too, rather than fail of their Project: And all this muſt be done on the ſcore and pretence of Loyalty, as if Loyalty to Man (when yet there was none) ſuperſeeded Duty to God, and gave leave to, yea, conſecrated a Devotion to Hell it ſelf. Certainly a power to damn Souls, or to expoſe them to Damnation, is frightful, and yet ſuch would theſe Men, on the pretence of their falſe Loyalty, ſet up, in defiance to God, and their Allegiance to him: But Juſtice could not bear this, and therefore pitty to the endangered hath ſecured them, and the wicked have drunk the Dreggs of the Cup they mingled. I add,

3. Let us in Thankfulneſs to God unite together with Heart and Hand to ſerve him, and to preſerve the Nation and Government, and our ſelves from their Attempts for the future. I am not ignorant what plauſible Pretences are on foot at this day, to hinder our Union: But for you,

(my

(my Beloved Auditors) you know that I have not been wanting on all fit Occaſions, to confirm you againſt thoſe *That think to withſtand the Kingdom of the Lord, in the hands of the Sons of David*: 2 Chro 13 8. That I ſhall not ſay any thing now on that account, nor do I need it: Only becauſe our preſent Union and Aſſociation is of ſo important conſequence, and becauſe, if we ſhould not unite, we give the Enemy the moſt deſired Advantages; and becauſe ſome have Doubts caſt in their way to ſtumble them, and others are ſtunned with the Noiſe of a Victorious Monarch to terrifie them, I will here anſwer their Objections:

1. It is ſaid, that the Allegiance ſworn to the Late King is ſtill Obligatory, and ſo we cannot lawfully Aſſociate: To this it may be truly ſaid, that the Deſign of that Oath was to aſſert an Independency in this Kingdom on any Forreign Power, Civil or Eccleſiaſtical, and to abjure Popery in its Foundation, *viz.* The Supremacy of the Pope, both which our Aſſociation deſigns and intends; and ſo the end of impoſing that Oath at the firſt is anſwered in what we do now; and for the Perſon to whom it is ſaid we made it, if the Oath be perſonal, we all know that he diſcharged it, and would not have it impoſed for Popery's ſake,

ſake, and ſo diſclaimed his own right in it: He ſubverted a Fundamental Article of our Settlement in diſcharging it, and we proſecute the greateſt and beſt ends of it in what we do now. Nor can we by that Oath be obliged to admit the late King again, who refuſed to rule us himſelf, but ſtept over to *France* to fetch Fetters thence, to enſlave us to the boundleſs Tyranny of that Monſtrous Prince.

2. Others ſtumble at the term *Revenge*, uſed in this our Aſſociation: Upon what reaſon they do it, whether out of meer Scruple of Conſcience, or elſe to evade the performance of what is there under our Hands ſtipulated, they muſt anſwer. Certainly that term here uſed, neither means the uſurping the Magiſtrate's Power, nor the perſonal Revenge of malitious Men; but only that as Subjects of the Government, and as Citizens of the Common-wealth, we will to our power do all we can, to bring to Puniſhment all thoſe Malefactors that ſhall labour to deſtroy our preſent Settlement. We muſt expound that term from the occaſion of uſing it, *viz.* The greateſt of Treaſons, and worſt of Conſpiracies that was ever plotted againſt this Government and Nation; and then we ſhall be eaſily able to ſee, that this imports no more, than that we will

will lend our Hands to the Magiſtrate, to ſuppreſs Traitors and Invaders, this being the way to deterr them from attempting the like for the future; and all this the Law of God, Nature, and the Nation binds us to, whether we Aſſociate or not.

I will now add ſomething to enforce our Union, and ſo conclude.

I ſay then, That none can ſtand bound in Conſcience to any Prince, to comply with a Religion contrary to the Bible; nor will any perſonal Oath bind us to him who diſclaims the very Oath it ſelf, and by diſpenſing with it diſchargeth it. None is in Conſcience engaged to enthrall his Countrey, or ſurrender it to Forreign, Cruel Lords; none is obliged to enſlave Poſterity, and deliver them up to perpetual Bondage, and for our uniting for common preſervation and ſuſtaining our preſent Government, 'tis no more than what at this time is highly neceſſary. The Example of the beſt Men in Scripture-times may well be followed: And we read that tho' *Saul* was alive, and *David* but his *Son-in-law*, yet becauſe *Saul* had deſtroyed *Religion*, *Liberty* and *Property*, many thouſands aſſociated and went to *David*; ſome when

1 Chron 12. 1. v. 8. v. 20. he was at *Ziklag*, a year at leaſt before *Saul*'s Death; ſome when he was in the *ſtrong-hold in the Wilderneſs*; and ſome when he returned from *Achiſh*, before the Battel on *Gilboa*, *as he was going to Ziklag*; and as they fell to him, ſo they aſſociated with him againſt all his Enemies; for thus they ſay, *Thine are we, David, and on thy ſide, thou ſon of Jeſſe; peace, peace be unto thee, and peace be to thy Helpers, for thy God helpeth thee*: And if this were warrantable in them, our Circumſtances will make it not only not culpable, but neceſſary.

v. 18.

FINIS.